



Ron and Mary Bennett drink *mate*, an Argentine tea, during their wedding reception at French Camp Baptist Church January 4, 1986. Mary Hawkins and Ron Bennett met in for the first time in June, 1985, during a mission trip to Argentina.

The

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God's great big Valentine

Life is one great big Valentine that God has given you. And tho' you may not realize it you have given him one, too. Tho' God's great big Valentine may be troubling at times Everybody on this earth owns God's great big Valentine. Courtney Smith, age 9 Florence, Miss. student at Mississippi School for the Blind

A love story for Valentine time

Cupid strikes in Argentina

By Anne W. McWilliams

Deep maroon candles glowed softly at French Camp Baptist Church on January 4. The bride's dress of cream-colored satin had a long train. The bride's collar had been crocheted by her grandmother Lizzie Hawkins before her death over 50 years ago. Bridesmaids wore varying shades of maroon and rose. Their cream and dark red flowers were arranged on ecru lace fans. Groomsmen wore grey, with maroon bow ties and cummerbunds.

At the reception, the bride and groom were not "sipping cider through a straw," as the old song goes. They were sipping *mate*, a most popular drink in the land where they met. That's pronounced MAH-teh.

"I had to go all the way to Argentina to find me a Mississippi girl," said Ron Bennett.

The opening chapter of this love story unfolded at San Martin in Chaco Province. Though Ron, rancher from Woodville, and Mary Hawkins, school teacher from Weir, lived 230 miles apart in Mississippi, they had not met until they went on a volunteer mission trip to another continent. Their group of 38 in June, 1985, was led by Dan Hall, director of the state's Church Music Department.

Of course they saw each other on

the plane enroute, but they actually first "saw" each other on June 12, during the bus ride from Posadas to San Martin in northern Argentina. Mary told Ron she was a first grade teacher in Long Creek School at Sallis, and pianist and children's choir leader at French Camp Baptist Church. She found out that he had taught teenage boys in Sunday School at Woodville Baptist Church, that he works at the Tolbert Surveying Company in Woodville and raises quarter horses over the line in Louisiana near Spilman.

He was born in Arkansas, son of C. B. and Thelma Bennett, but grew up at Chatham near Greenville, Miss., with two brothers and three sisters. He had studied agriculture at Mississippi State. This was his first mission trip; he'd been wanting to undertake such a venture since he'd heard an agricultural missionary to Brazil speak at the Woodville Church.

A graduate of Mississippi College, Mary had previously been on mission trips to Haiti and to Pennsylvania.

The bus ride happened on Wednesday. By Saturday, Ron remembers, he knew he wanted to marry Mary. By Monday he was talking about "what we are going to do when we get married."

Bob Rogers, pastor of Calhoun Church at Hot Coffee, who was on the

trip, reports, "By the time the first week was over, Ron and Mary were holding hands and spending all their extra time together."

San Martin

Teams working in and around San Martin stayed the first week at the Hotel Sandra. With insulation nonexistent, practically any conversation could be heard all over the hotel, Ron and Mary recall. And "you could get your pants washed, starched, and ironed there for ten cents."

During the first week Mary and her uncle, Eugene Dobbs, pastor of First Church, Philadelphia, and his wife, Betty, served at Seven Trees, a Toba Indian church, 12 miles from town. Mary played the autoharp during the revival, as Missionary Mel Plunk and Betty Dobbs led the singing. Dobbs preached in English; Plunk translated into Spanish; Senor Martinez, lay leader, translated from Spanish to the Toba language.

These rural Indians live in direst poverty, the Mississippians discovered. Their floors are of dirt, and the walls of their houses are made of sticks held together with mud.

The Tobas would come to church in carts and wade through the water standing outside the building. When the mud dried, dust would form. "No

matter what you wore, it would be charcoal grey at the end of the day," Mary remembers.

Ron worked with a team in the town of San Martin, at the Church of the Barrio, Darris Bingham preached, Benny Still, music minister at Woodville, led the singing, and Leon White, missionary, interpreted.

"People in town were even worse off than the ones in the country," he recalls. "They had no garden or chickens. Many are beggars, for they have no jobs. Many others do basket weaving, or make black clay dishes."

But the teams remember the unforgettable spiritual blessings that came during the crusades.

Through these meetings and team visits to homes and the prayers that had preceded them came many professions of faith. (The Tobas at Seven Trees were a bit shy and did not want to come down front at the invitation, Mary said. But later they might say, "Tell the preacher I made a decision this morning.")

Then for the second week's meetings, Ron and Mary had to face separation. He went to Eldorado, with Leon White as interpreter, and she to Obera, where David and Barbara Vick, missionaries, did the interpreting.

Back in Mississippi

On the way home, they sat together

on the plane, from Buenos Aires to Rio and from Rio to Jackson. They got home on a Wednesday—and he went to see her on the next Saturday. Though he had never formally proposed, she had told him he must ask her dad's permission to marry her. To that question, Belma Hawkins replied, "Well, I guess you are old enough to know what you are doing."

In the January 4, 1986, wedding, Roy Hawkins performed the ceremony. He is the bride's brother and is pastor of Calvary Baptist Church, Columbus. He was assisted by Eugene Dobbs and by a friend of the groom, Alvin Bedgood. Benny Still sang, accompanied by his wife, Wina, on the piano. Peggy Shelley was the maid of honor and Rebecca Stevens bridesmaid. Jenny Hawkins was junior bridesmaid. Jody Hawkins ushered in the bride's mother, Iris Hawkins. The best man was Richard Tolbert. Groomsmen included Bill Bennett and Joe Kenwright.

Now Mr. and Mrs. Ron Bennett are at home on a horse farm in Louisiana and go to church at Woodville, where he is Brotherhood director. He owns a 45-foot braided rawhide rope he bought for \$16.00 in South America; it would have cost four times as much here. And they stir their coffee with spoons from Argentina, a country that—for obvious reasons—is special to them.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC

Seminaries, colleges, and schools

Baptist Seminaries, Colleges, and Schools Day is an annual occurrence among Southern Baptists, and it is to be observed this year on Feb. 16.

Southern Baptists are to a great extent what they have been made to be by their institutions of higher learning. This particular observance is aimed at calling attention to the service that is performed for us all by these institutions and the men and women who teach in them and those

who are their administrators.

Southern Baptists own six seminaries, and the state conventions own 63 colleges and schools. These are scattered from coast to coast. In addition, there is a Bible school for black students in Nashville.

Mississippi has three of these colleges located on several campuses. Each has a long and illustrious history. Their days of responsible service still stretch far ahead of them.

Mississippi Baptists now are engaged in an effort to significantly upgrade the endowment programs for each of these educational institutions as well as the child care facility. The dedication of those who serve these institutions should lead us to support them financially and prayerfully during the years before us as they will continue to render valuable service to the Kingdom of God through service to Mississippi Baptists.

Pray for revival

Prayer for the Good News America, God Loves You simultaneous revivals in Mississippi in April was the overarching theme of the 1986 Mississippi Baptist Evangelism/Bible Conference last week at Alta Woods Church in Jackson. The revivals will be held in Southern Baptist churches all across the nation this spring. In Mississippi they will be held in April 6 to 13 in the south and April 20 to 27 in the north.

During every session of the Evangelism/Bible Conference there were calls to prayer for the simultaneous revivals. And on the last night Fred Selby, pastor of Main Street Church, Hattiesburg, delivered a testimony on "My Church and Prayer."

During one of his messages at the conference, Lewis Drummond, professor of evangelism at Southern Seminary, told those attending the conference that "we will have revival or we will not survive." He said "You are not going to schedule a revival. That is under the sovereignty of God." He added that God does use people in

providing revivals and mentioned that we are living in the glow of the Wesley-Whitfield revivals even to this time.

Drummond said God uses people of purpose, purity, and proclamation. He also noted that he uses people of passion. "God will give you what you really want," he said. "If you say, 'I'll have revival or I'll die,' you'll get it," he added.

In saying God uses people of prayer, Drummond declared that "we'll have revival when we get on our knees and not before."

Perry Sanders, pastor of First Church, Lafayette, La., said we need a portrait of Jesus as the compassionate Christ, the challenging Christ, the commanding Christ, and the conquering Christ. "Back of every command he issues," Sanders said, "Christ places his divine omnipotence."

Joel Gregory, pastor of Travis Avenue Church, Fort Worth, declared that "we must be indicators of what the Holy Spirit is doing and not try to be manipulators of what the Holy Spirit is doing." He added, "Jesus said to agonize until the power of God

comes, not organize before the power comes." He said that what God wants to do has nothing to do with personal reputation.

Guy Henderson, director of the Evangelism Department, said repeatedly as he was presiding during some of the sessions that prayer would be the only answer for successful revivals in the spring. And each of the 11 small group conferences was built around some aspect of good news.

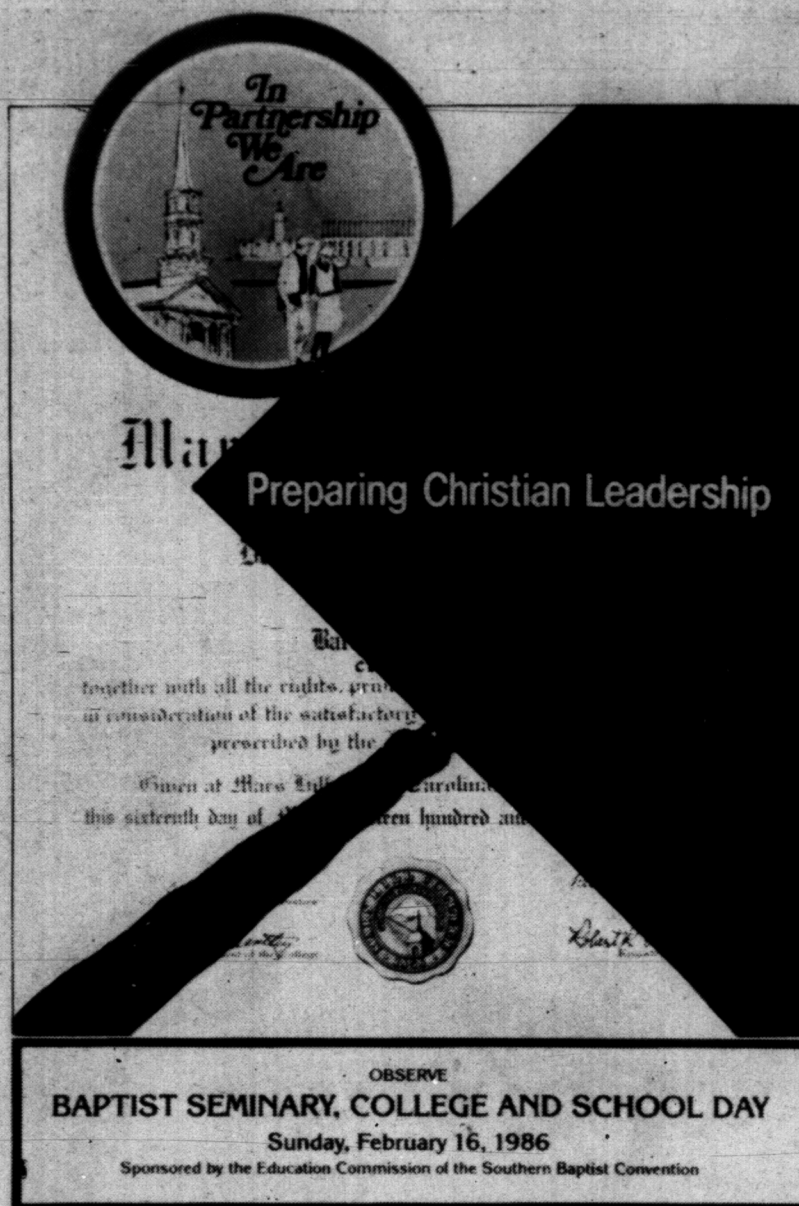
The time for the simultaneous revivals is not long off. Prayer will indeed be the essential ingredient if they are to be productive. This illustration has been given in these columns before, but the greatest revival in which I was ever involved came as the result of cottage prayer meetings every night for a month preceding the revival. It was a small church in Midland, Texas, for only about 200 members when the revival began. After one week, which was the scheduled time, the membership had doubled; and we went on for another week.

Though I was the volunteer song

leader for the church, I was not on the revival team. Carlos Gruber of Nacogdoches was the song leader for the revival. It was during this revival that I made my decision for special service. It was a great reunion when I ran across Carlos Gruber last April in the airport at Rio de Janeiro as we were on our way home from simultaneous revivals in Uruguay and Argentina.

It was during the Midland revival that my friend, Dorman Lane, made his profession of faith. A few years later, when I was associate editor of the Baptist Standard in Texas, his wife called me to tell me of his death and to express appreciation for my influence in his decision.

It was all accomplished by a month of cottage prayer meetings preceding the revival.



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Guest opinion . . .

A responsibility for leadership

By Arthur L. Walker Jr.

By the beginning of the 21st Century, current college-age students and recent college graduates will be assuming leadership roles in all segments of society.

Shaping these leaders is a major concern of Southern Baptist educational institutions which see responsibility for more than the transmission of information.

Education and a means of providing leaders were primary reasons for forming denominational structures and founding colleges. Today there are 63 universities, colleges, Bible schools, and academies sponsored by various Baptist state conventions. The Southern Baptist Convention sponsors six theological seminaries and co-sponsors the American Baptist College of the American Baptist Theological Seminary, a predominantly black school in Nashville, Tenn., with the National Baptist Convention, U.S.A., Inc.

These schools are supported in part by Cooperative Program giving of Southern Baptists. These schools, however, need more than just monetary support. They need Baptist pastors and laypersons who will recommend potential students and who will encourage them to attend Baptist institutions.

Baptist schools are the institutions better equipped to train tomorrow's leaders in both denominational and secular life. Contrary to some beliefs, Baptist schools are not just for those interested in church-related vocations.

Baptist colleges and universities believe it is equally important to train Christian doctors, nurses, lawyers, business professionals, journalists, and leaders in other professions. Because they do not seek training for a church-related vocation does not mean they will not play an important role in the future of society. It is these

people who will become the Christian leaders of tomorrow.

Concern for Christian truth can also influence society in significant ways, particularly if leadership qualities are transmitted to those who help shape Christian influences.

This means Baptist colleges and schools have a particular responsibility to do all within their power to produce individuals who have characteristics of effective leadership which include a sense of significance, competence, community, and commitment.

There is little doubt but that Southern Baptist higher education can make its contributions to these characteristics of effective leadership. Our purpose for existence centers around these same concerns.

Baptist schools also provide the place where students can receive the additional information they need to be good laypersons in local churches. Students at Baptist educational in-

stitutions have opportunities for contact with denominational leaders as well as experiencing opportunities for personal experiences with volunteer missions efforts.

Southern Baptist schools are in a world where adequate numbers of outstanding educational institutions exist. The Southern Baptist schools exist because there is a needed additional element in education which says there are commitments and purposes which go beyond simply knowing the right information in the right way.

Perhaps this additional reason for being is also the same reason Baptist schools have made an unusually significant contribution in the training of leaders in the past and will continue to do so in the future.

Arthur Walker is executive director of the Education Commission of the Southern Baptist Convention, Nashville, Tenn.



Take it to the streets

Korean Baptist pastor Ha Sung Yong (left) isn't content to stay inside his church preaching. He takes the gospel to the streets. Here he shares the plan of salvation with a merchant in the city of Pusan, on the southern coast of South Korea. (FMB) PHOTO By Don Rutledge

Missionary Jack Hancox returns to work in Haiti

Port Au Prince Haiti (BP)—Southern Baptist Missionary Jack Hancox returned to work Feb. 10 along with most of the residents of Port Au Prince as the Haitian capital was reported relatively calm.

"I'm still hearing gunfire this morning," said Missionary Doris Hancox by telephone Feb. 10. But she said the violence appeared to be scattered encounters between military forces and vestiges of the Tontons Macoutes, the militia which supported former President for Life Jean-Claude Duvalier. Duvalier fled the country Feb. 7.

Businesses were reopening around the city. Mrs. Hancox reported, with the exception of enterprises associated with the Duvalier regime or the Tontons, many of whose businesses were sacked or burned during the weekend. Otherwise,

looting and destruction appeared to have subsided.

Schools still have not reopened, and the new ruling council has not announced an opening date, she said. An afternoon and evening curfew remained in effect.

"We've heard from several of the churches in the outlying areas and a lot of their warehouses have been vandalized and the food has been taken. But so far as we know, the people are okay," the missionary said. She added that information from outside the capital was still sketchy. Traffic between some towns and the capital has resumed, however.

Southern Baptist volunteers Dan and Freddie Peters still planned to fly to the United States Feb. 11 with their two teenaged daughters, if the airport in Port Au Prince was opened.

Church vocations

Education Commission wants aid expanded

By Tim Nicholas

Following a closed door session on Feb. 6, the Mississippi Baptist Education Commission met in open session on Feb. 7. It voted to ask for a doubling of ministerial education funding and to ask the Board of Ministerial Education to begin expanding its policies to allow church-related vocation students other than pastoral to receive funding.

Hardy Denham, president of the Board of Ministerial Education, which administers funds for ministerial students, reported that since 1982, the Mississippi Religious Education Association had been asking for an expansion of the funding rules which only allow for gifts to students planning for pastoral ministries. That amounts to about \$56 per month, according to present funding rates. Denham was planning to dialogue with the MBREA at its upcoming annual meeting in Biloxi Feb. 20-22.

Denham said the two prohibitions against expanding were the traditional interpretation of the constitu-

tion that only preaching ministers are included, and that the financial limitations with the present funding base precludes substantial increases in numbers of students helped.

Denham said that his board believed that a much broader interpretation of "ministers" could be adopted. However, the convention's constitution specifies only ordained or licensed persons may participate.

Concerning the religious educators and other non-pastoral ministers, "we now feel these people are right — it is an issue to be addressed."

He said, though, that if the door to financial aid is opened to all students in Baptist colleges seeking church-related vocations, the amount of the monthly gifts would likely drop to \$15-20 per student.

Ray Lloyd, pastor of First Church, Starkville, and chair of a subcommittee of the Education Commission on ministerial education funding, said his committee had met with the finan-

(Continued on page 4)

The Baptist Record

Evangelism/Bible meeting speakers

Test Spirit, indicate it, never manipulate it

By Tim Nicholas

The two closing speakers at the Mississippi Baptist Evangelism-Bible Conference last week discussed matters of the Holy Spirit. Carl Bates suggested now is a time for Baptists "to begin testing the spirit." Joel Gregory noted that Baptists must be careful to be "indicators of the Holy Spirit," not manipulators of it.

The closing session crowd at Alta Woods Church, Jackson, numbered just under 400, a drop from the previous day's high of over 600. During the five session conference, the audience, composed primarily of ministers, heard seven principal speakers, including Bates, who is a professor at Southern Seminary, and Gregory, who is pastor of Travis Ave. Church, Fort Worth. Landrum Leavell, president of New Orleans Seminary, substituted for Gregory during one of his two scheduled talks because Gregory had scheduled himself to be in two places at once. Other platform speakers were Lewis Drummond, also a professor at Southern Seminary; Perry Sanders, pastor of First Church, Lafayette, La.; Jerry Vines, co-pastor of First Church, Jacksonville, Fla.; and David Ring, evangelist from St. Charles, Mo.

Bates said that in testing the spirit, Baptists must be careful to decide which of these spirits are working through people: human, holy, or

satanic. He noted that "strange things are happening in Baptist churches" citing practices usually associated with Pentecostalism. "You had better be careful about the spirit that comes to worship," he warned.

Bates said that in testing the spirit, the practices of the lower nature are clear enough, quoting from Galatians 5:19-21 and that the next several verses denote the "product" of the spirit of God which brings in agape, the kind of love that God produces.

Gregory cited the disciples after Jesus' death who had been told to wait till the power of God came. Instead of just waiting, Gregory said they spent time choosing a new 12th disciple. Jesus had told them to "agonize, not organize," said Gregory. Gregory felt the disciples were trying to manipulate the Holy Spirit, not simply indicate which way the wind was blowing.

Perhaps the high point of the conference came when David Ring spoke. He was a last minute substitute for Iris Urrey, who cancelled to travel overseas. A victim of cerebral palsy, Ring only seemed to have a speech impediment for the first few minutes of his talk. "I can't even say 'Jesus' plain," he said.

But Ring's inability to articulate smoothly or walk with an even step does not interfere with his ability to

communicate how God has intervened in his life. "I'm not going to let some dumb stupid handicap slow me down from bragging on Jesus," he said. "Why are you whining," he said to the crowd at the conference. "Don't whine, but shout for Jesus. God's been good to you, hasn't he?"

Ring recalled how both parents died of cancer while he was growing up. He said he still missed and would be a "mama's boy" until the day he dies. He said he wanted to die and everyone gave up on him as he asked, except one sister. He went to church "just to get her off his back" and on April 17, 1970, Jesus came into his life during that service and he decided he wanted to "be somebody." Later he was called to preach, called into full time evangelism and spoke in 70 churches last year.

"God could heal me just like that," Ring said, snapping his fingers, "but if he won't, hallelujah anyway."

On the topic of healing, Perry Sanders told of his son's hobby—collecting the impedimenta of religious charlatans. Sanders said his son had a shower cap with a hand's imprint on top. The religious communicator, according to Sanders, said that when the sick person wears the cap, it will be "just like you came here. God will heal

(Continued on page 5)



Vocalist Beverly Terrell of Dallas sings before participants at the Mississippi Baptist Evangelism/Bible Conference at Alta Woods Church, Jackson.

Education Commission asks aid expansion

(Continued from page 3)

cial aid officers of the three Baptist colleges. He said that some ministerial students are graduating owing as high as \$10,000. "This was literally dumbfounding to me," he said. Others on the commission noted that non-ministerial students often finish with equal debts. Lloyd said that most ministerial students do not go on to good paying jobs, but instead continue their education at seminary or go to small pastorates where the pay is often low.

Lloyd produced a survey of other Baptist colleges around the country which showed that Mississippi aids its ministerial students less than other states. Some even offer reduced tuition.

The Commission adopted the recommendation of the subcommittee unanimously. The text of the report is as follows.

"That the Education Commission of the Mississippi Baptist Convention join with the Board of Ministerial Education of the Mississippi Baptist Convention in requesting the Budget and Cooperative Program Promotion Committee of the Mississippi Baptist Convention Board to increase the Board of Ministerial Education's allocation in the 1987 budget of the Mississippi Baptist Convention from the current \$92,500 to \$185,000 to be distributed by the Board of Ministerial Education using its allocation policies.

"And that the Board of Ministerial Education be urged to establish within the next two years a new allocation policy that will include all qualified students preparing for church-related vocations.

"And that the Budget and Cooperative Program Promotion Committee of the Mississippi Baptist Convention Board include further substantial increases in subsequent

budget allocations to the Board of Ministerial Education in order to adequately fund the increased responsibilities of all church-related vocation students."

The two year leeway on establishing the new allocation policy would allow for possible constitutional changes to drop the licensed or ordained requirement.

Hardy Denham said he would take the recommendation to his board for consideration.

In another matter, the Commission responded to a request from the Mississippi Baptist Convention Board concerning funding of Clarke College.

Former Clarke President Lowrey Compere had asked the MCB in November to freeze present levels of funding of the Baptist colleges asking for a restudy by the Education Commission of the merger of Clarke College with Mississippi College. A portion of administrative funding of Clarke is being divided by the other three schools on a schedule which would entirely de-fund Clarke by 1991. According to the earlier merger, voted by the convention in 1980, Mississippi College trustees are fully responsible for administration of the Clarke campus.

The Education Commission, responding to the Board's request, voted to interpret its involvement in the dispute as concerned only with the implementation of the funding formula. Commission members unanimously voted for the formula to remain "operative and unchanged."

The commission voted to meet May 15 in Jackson in a private session with Arthur Walker of the SBC Education Commission to discuss "responsibilities, limitations, and authority" of the commission.

The next public meeting of the commission will be June 19-20 at William Carey College on the coast.

No Clarke report

Executive Committee votes budget matters, notes policy

By Tim Nicholas

The Mississippi Baptist Convention Board's Executive Committee meeting last week during the first session of the Evangelism-Bible Conference at Alta Woods Church in Jackson voted a schedule for construction of a Baptist student center at the University of Mississippi, declined to support employment of an associate Baptist Student union director at the junior college level, and approved a number of special budget items.

Additionally, there was no formal report from the Education Commission concerning the future status of Clarke College. (See separate story on the Commission's meeting). The full convention board last November had asked the Commission to report to the Executive Committee by the February meeting.

Eddie Hamilton, board president, told the Executive Committee that he and a few others had met with Mississippi College President Lewis Nobles with the recommendation that the Executive Committee let the merger plan of MC and Clarke to proceed on schedule.

Nobles later told the Baptist Record that the accreditation study of Clarke College which is going on now is an important part of any decision-making concerning Clarke.

The accreditation study is in two parts. First is the self-study, being led by James Reed of the Clarke faculty. Then, sometime during the 1986-87 school year, the regional accrediting organization makes its on campus study. When that report is made, according to Nobles, "That would give us an outside group knowledgeable in the area that would give us a report which would be devoid of any biases."

He added that this would "provide a basis for any future action" that the Mississippi College trustees, the Education Commission or the Mississippi Baptist Convention may wish to take.

Concerning the schedule for a BSU center at Ole Miss, no funding was yet approved, but plans call for beginning of construction in January of 1987. The BSU currently meets in a renovated house.

"Does not preclude"

One of the campus ministries of a junior college, that of Northeast Mississippi Junior College, requested partial funding of an associate BSU director for a limited time. The Executive Committee noted that the convention board was not at this time going to employ associates at the junior college level. "This does not preclude," said the Executive Committee report, "the local advisory committee from proceeding with this worthwhile effort with funding at the local level."

In financial matters, the Executive Committee approved —\$1,741.53 for additional installation of carpet in the University of Southern Mississippi Baptist student center. There had been a miscount of the number of square feet needed in the originally approved carpet cost of \$9,360.

—\$7,500 to the Gulf Coast Association to aid Emmanuel Church for damages during Hurricane Elena. Earl Kelly, MCB executive secretary-treasurer reported that guidelines for disaster relief payments were being formulated.

—automobile-allowance increases from \$225 to \$250 per month for all convention board employees of director level and above and all others who drive at least 10,000 miles per year on-convention business, and from \$112.50 to \$125 per month for those who drive 5,000 to 10,000 per year;

—\$12,332.14 to replace the Baptist Building van;

—\$15,000 to landscape Baptist Building grounds and install irrigation system;

—\$20,000 to replace a 20 year old printing press;

—\$20,634 to install computer facilities in the Baptist Foundation office which is handling all monies and gifts received through the \$40 million endowment campaign for the three Baptist colleges and the Baptist Children's Village;

—\$1,167 for a new typewriter for the business office;

—\$13,000 for programming for the Baptist Record which was reported to help save nearly \$1,000 per week in postage costs;

—\$5,500 for an additional CRT unit in the home of the supervisor of management information, Jean Garner;

—\$6,800 for Gulfshore fence repair to be taken from an \$11,000 rebate from the Gulfshore contractor who is doing the rebuilding following Elena damage;

—\$891 to Jackson County Association to help Meadowview Church in roof repair from Elena;

—\$2,337 for a new freezer for Central Hills Baptist Retreat.

In other business the Executive Committee approved Charles Case of Mendenhall and Jerry Hill of Louisville to replace board members who have resigned. The committee approved Johnny Walker of Lucedale to go on the Board of Ministerial Education to replace a member who resigned. And it approved R. P. Sugg to serve on the Constitution and By-Laws Committee to replace a member who resigned.



BIRTHRIGHT

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Editorial . . . Pari-mutuel bill dies

Evidently the issue of pari-mutuel gambling in Mississippi is dead again in Mississippi. The deadline for the bill coming out of committee has passed, and there is no sign of it. It was HB 75 and was prefilled by Rep. Ralph Doxey of Holly Springs.

HB 350, filed by Rep. Dick Hall of Jackson also seems to have died. It would have provided tuition tax vouchers from public funds for students in private institutions.

A bill in the Senate, SB 2106, filed by Sen. George P. Smith of Harrison County, must have died. It would have allowed for the advertising of alcoholic beverages.

Also in the Senate, SB 2094, the creationism bill filed by Sen. Emerson Stringer of Columbia, seems to have died.

The state's blue laws have been done away with by vote of the Legislature. The governor neither signed it nor

vetoed it, so it will go into effect. The problem is that it will allow for local option, which likely will have a tendency to create unfair competition unless all areas choose to ignore the situation.

As stated before, however, Baptists hold the key to stores being open on Sunday. The ones that we don't want open, the ones we stay out of, will be closed.

The reason for using iffy language in discussing these bills is that it was impossible to get definite word on them as this was written. The deadline had just passed, and records offices were swamped. These bills were not listed as being reported out of their committees, however.

The fact that the editor was leaving town immediately for a week and a half seemed to dictate that something should be reported at this point, though it was of necessity somewhat sketchy.

Help !

There is immediate need for mature, Christian adults, ages 30 to 60 years, to serve as HOUSEPARENTS on our residential child care staff. Applicants must be in good physical and emotional health, prepared to accept 24-hour per day residential assignment with children. Single ladies and husband/wife teams will be considered.

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SBC asks dismissal of U.S. court suit

By Dan Martin

ATLANTA (BP)—Citing the First Amendment to the United States Constitution, the Southern Baptist Convention has asked dismissal of a federal court lawsuit against the nation's largest non-Catholic denomination.

The motion, filed in the U.S. District Court for the Northern District of Georgia, seeks to have federal judge Robert Hall decline jurisdiction over a suit filed Dec. 5 by a Birmingham, Ala., couple and a Windsor, Mo., layman.

The suit—and a parallel one in Fulton County (Ga.) Superior Court—revolves around events at the 1985 annual meeting of the SBC con-

cerning the election of the Committee on Boards, Commissions and Standing Committees, which nominates trustees for the 20 national SBC agencies.

Robert S. Crowder and his wife, Julia, and Henry C. Cooper claim their rights were violated when SBC President Charles F. Stanley of Atlanta made "erroneous rulings" when he declared out of order attempts to amend the report of the 1985 SBC Committee on Committees, which nominated the 1986 Committee on Boards.

In January, the Crowders and Cooper were joined in the suit by retired Marine H. Allen McCartney of Vero Beach, Fla., as a plaintiff.

Five other laypersons—from Texas, Georgia, North Carolina, Louisiana and Kentucky—filed a parallel suit in Georgia state court Jan. 23, seeking a "declaratory judgment as to the proper interpretation of the procedural bylaws" of the SBC and an injunction to prevent "the defendants from further violations of these bylaws."

The motion to dismiss the federal suit was filed by James P. Guenther of the Nashville, Tenn., law firm of Guenther and Jordan, and former U.S. Attorney General Griffin Bell of the Atlanta law firm of King and Spaulding.

In the motion, the attorneys argue the SBC "is a religious body, incorporated and created for the purpose of eliciting, combining and directing the energies of the Baptist denomination of Christians (and) for the propagation of the gospel. . . ."

They also note the convention exists "for three days each year when that year's duly elected and registered messengers convene for an annual meeting to conduct the convention's ecclesiastical affairs" which includes election of officers and persons to fill trustee posts.

"In recent years," it says, "the convention has also been concerned with and affected by an ongoing theological and doctrinal controversy concerning . . . the interpretation of the Bible."

The motion points out the Crowders and Cooper "were three of some 45,000 Baptist messengers who converged in Dallas . . . in June 1985 to conduct the internal ecclesiastical affairs of the convention for 1985." It also adds the plaintiffs "claims are premised upon their past status as messengers in 1985 at a religious convention that has permanently, and forever adjourned."

It adds that the 1986 Committee on Boards was elected by "a substantial margin" of 57.8 percent of those present and voting, and that on the day after the election two messengers "made a motion to end further discussion of the election . . . and that motion was passed by a majority of the registered messengers present and voting."

In their arguments concerning the First Amendment, the attorneys say: "In 1871, the United States Supreme Court declared that civil courts have no power to decide disputes which are strictly and purely ecclesiastical in . . . character. . . . In the ensuing years, the Supreme Court has accepted this fundamental proposition as one of the constitutional rules flowing from the First Amendment."

The Crowder lawsuit, the brief claims, "falls squarely within the realm of ecclesiastical disputes which are constitutionally removed from civil resolution. . . ."

Attorneys for the Crowders and Cooper had until Feb. 5 to answer the motion to dismiss. A decision was not expected until after Feb. 11 on the motion.

Dan Martin is news editor at Baptist Press.

Three video production workshops are set

Three video production workshops are set in Cleveland, Jackson, and Gulfport to offer hands-on training for pastors, missions directors, television committee people, and any other people interested in various phases of television production.

The Cleveland meeting will be Feb. 24 at First Church, Cleveland; Jackson — Feb. 25 at Calvary Church; and Gulfport — March 3 at First Church, Gulfport. All three will be from 7-9:30 p.m.

Billy Lytal of the communications department of Mississippi College will

lead sessions on local programming ideas, producing and directing, and working with television committees.

Ron Lambros, minister of media at Rehoboth Church, Tucker, Ga., will lead sessions on improving camera techniques, on-location production and problems, and switching, directing and editing techniques.

For details, contact Farrell Blankenship, director of the Broadcast Services Department of the Mississippi Baptist Convention Board, at 968-3800.

Northwest employs Wade as associate in R.E.

Emmett Wade is the new associate in the Northwest Baptist Association, serving as director of religious education.



Wade

and served a number of Memphis churches as minister of education.

He joins a staff of two including director of missions Ervin Brown, and associate Aaron Lewis who is director of the Training Center, which is the association's camping and retreat center.

Wade will be promoting church leadership training projects for the association and will be assisting each church as he is able.

The association this past year enlarged its office building, adding a new office, which Wade now uses, plus a large work and storage room and doubled its conference room.

An "Open-house and Reception" was held at the mission office on Sunday afternoon, Jan. 19 . . . the Open-house to let members of the Northwest Baptist churches see their Mission Office building, and the Reception to welcome Mr. and Mrs. Wade. More than 200 people attended.

What a blessing it would be if we could open and shut our ears as easily as we do our eyes.

The Northwest association has 50 participating churches and almost 20,000 members, serving Southern Baptist churches in Tate and Desoto Counties. The two associations, Tate and Desoto, merged in 1980 to form the Northwest Baptist Association.

March 1 will be Ervin Brown's 24th anniversary as director of missions.

"Test Spirit, indicate it, never manipulate it"

(Continued on page 3)

you," said the materials that came with the cap. Noted Sanders, "Those are absolute hoodlums."

"Jesus didn't say send in your offering, get my prayer cloth," said Sanders, speaking of Jesus' ministering at the pool of Bethesda. Sanders focused on the fact that Jesus healed the man immediately and that "the paramount characteristic is the fact that he loves us."

Jerry Vines preached on keeping "as a priority what the Bible has assigned as a priority."

Vines said that churches accept as normal Sundays when no one makes a profession of faith. "Imagine," he said, a Sunday when "nobody put in an offering—there would be a called deacons' meeting to discuss the financial crisis in the church."

Vines said the world would be won on its doorsteps. "Who's going to be on the doorsteps—the communists, the cultists, or the Baptists?"

He added, "If you have any question about the authority and accuracy and applicability of the Word of God, you'll never be a soul winner. You better settle what you believe about the Bible."

Lewis Drummond offered to participate a 30-minute rush tour of revival history from William Perkins, father of the Puritan movement to the Aldersgate revival. And he said that "it is no longer a question for Southern Baptists whether it will be nice and good to have revival. We will have revival or we shall not survive."

The church history authority told

the group, "You've never going to schedule a revival, but God never works in a vacuum. He uses people. But what sort of people does he use?"

Drummond said God uses people of purpose, people of passion, people of power, people of purity, people of proclamation, and people of prayer. "We'll have revival when we get on our knees and not before," he said.

Landrum Leavell noted that there is a "big difference between calling something a revival and having one." Calling the Good News America simultaneous revivals in April "probably the greatest opportunity God has given us to date," Leavell protested a current lack of protest from churches concerning a "tidal wave of smut and pornography and immorality." Then he suggested that the ministers look at their priorities, asking "What do you have time for," "What do you have money for," and "What do you allow to interrupt you without getting bent out of shape?"

Leavell pointed to a foreign missions budget larger than the Cooperative Program. He said he was not suggesting that foreign missions should get less, but "no matter how big our foreign mission offering is—that is no excuse for allowing people to die without Christ in beautiful magnificent Mississippi.

One time when you are not critical of either the voice or the tune is when someone is singing your praises. — Kathleen Aubrey

Mississippi Baptist activities

- Feb. 16-19 Home Missions Study (WMU Emphasis)
- Feb. 17-18 Disciple Youth Workshop; Baptist Building; 1 p.m., 17th-Noon, 18th (CT)
- Feb. 20-22 Mississippi Baptist Religious Education Association; Biloxi (MBREA)
- Feb. 22 State Four-Part Youth Music Festival; FBC, Vicksburg; 9:30 a.m.-3:30 p.m. (CM)

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"The good news is out" Jade has accepted Jesus

By Don McGregor

The dramatic story of a Chinese young woman who is attending Mississippi State University reached its climax on Jan. 19 when she was baptized into the fellowship of First Church, Starkville.

She goes by the English name of Jade, and she has been living with Marvin and Jean Bond. The Bonds are fluent in Chinese and acquainted with Chinese customs from having been missionaries to Hong Kong. Bond is now a professor at Mississippi State. Very little Chinese is spoken in the Bond household, however. Jade is an English teacher in her native land. She is working toward a master's degree in English to help her when she goes back to her post at the Beijing Second Foreign Institute.

Jade made her profession of faith on Jan. 5. On Jan. 16 she told the Bonds that "the good news is out" as other Chinese students at MSU began to speak to her about her decision.

She has been in Starkville since January of 1985. She has attended Sunday School and worship services at First Church regularly and has

been under the influence of the Bonds as she has lived in their home.

The story began in 1982 when the Bonds made a trip to China. Jade was their national tour guide because of her fluency in English, and the Bonds invited her to come to Mississippi State to work on a master's degree and to live in their home. During the Christmas holidays she went back to China and told her family of the public profession she was to make early in January. She brought her daughter, Sherry, a sixth grader, back with her. Sherry is attending Starkville Public School, though she is not well versed in English. She uses two dictionaries, however, and, according to Marvin Bond, gets along very well.

Jade and Sherry will be in Starkville for one more year and then then return to their family in Beijing, where Jade has a husband, mother, and several sisters and brothers.

Several Chinese students attended the baptismal service on Jan. 19. On that occasion the church's Chinese choir sang two Chinese hymns.



Jade, the Chinese student at Mississippi State University who lives with Marvin and Jean Bond, stands behind the Bonds in their home in Starkville. Jade, from mainland China, made a profession of faith on Jan. 5 and was baptized into the fellowship of First Church, Starkville on Jan. 19.

REA meet at Biloxi to feature Gerald Harris

The Mississippi Baptist Religious Education Association's annual meeting will feature Gerald Harris, pastor of Colonial Heights Church in Jackson speaking concerning the minister's devotional life.

The Feb. 20-22 meeting at Biloxi's Ramada Inn will also feature church growth consultant Ron Lewis of Nashville who will lead in sessions entitled "Committed to Grow—The Church," "Keeping the Vision Alive," "Outreach: The Key To Church Growth," "Developing and Using Communication Skills," and "What I Would Do If I Started Over in my Ministry."

Special music will be brought throughout the conference by "His Praises," a young adult ensemble from Colonial Heights Church, Jackson.

Small group conferences are scheduled three times during the program. Ron Lewis will lead sessions for education and administration leaders; Richard Ross, youth consultant at the Baptist Sunday School Board, will lead youth leaders; and Peggy Ward Sunday School Board consultant, will lead sessions for children's leaders.

The program begins at 12:30 p.m.,

Feb. 20, and concludes at 10 a.m., Feb. 22.

Bill Davidson, minister of education at Colonial Heights Church, Jackson, is president of the group.

Belew will lecture at MC

Wendell Belew of the Southern Baptist Home Mission Board in Atlanta will be the speaker for the Evangelism Lectureship, Feb. 17-19 at Mississippi College.

Belew is director of the Missions Ministries Division of the HMB.

Belew will address chapel at 10 a.m. on the 17th and 19th and will lecture in several departmental classes. For a schedule of Belew's speaking, phone 925-3218.

The lectureship is sponsored by the Department of Religion and Philosophy at MC.



Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved until all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Historical information

Editor:

The Mississippi Baptist Historical Commission met in its semi-annual meeting in January. Dr. William D. McCain was elected president and Dr. C. B. Hamlet, III, vice president for the coming year. Dr. McCain welcomed the following new members: Dr. William E. Prout, Dr. Anthony Kay, Dr. Edward McMillan, and Dr. Billy R. Williams.

A major undertaking of the Commission is the publication of a volume of biographies of living ordained ministers who have served in the Mississippi Baptist Convention. In an effort to include more biographies, the Commission extended the deadline for

receiving biographies until March 1, 1986. They urge all who have not completed the form to do so before that date. Final plans are underway for the publication of the first companion volume to L. S. Foster's MISSISSIPPI BAPTIST PREACHERS.

Updated information on those ministers who have a biography on file will be accepted until March 1, 1986.

Jack W. Gunn
Executive Secretary,
Historical Commission

When is one old enough?

Editor:

Mark one up for wisdom, maturity, and experience. I am a young preacher, a recent graduate of NOBTS ('84), serving my first pastorate. Though I consider myself an active participant in the work of our association, and though I have been elected as a messenger to the Miss. Baptist Convention on several occasions, I have never attempted to voice an opinion, recommendation, resolution, or

motion at the MBC, nor have I had the privilege of attending the SBC. As I understand Baptist polity, any elected messenger has the right to voice his opinions provided he is recognized by the presiding officer. Mr. Editor, have Mississippi Baptists placed an age restriction on messengers? Does Mr. McKeever propose that all young ministers silence themselves, or just the ones that disagree with him?

I am not naive to his observations. I have seen young preachers make hasty judgments and foolish mistakes. I have seen my own. Each new day I am faced with something I have never faced before. I depend more on the Lord today than ever before, searching for God's wisdom in situations where my only guide is faith and conscience.

When is a messenger "old enough," or how much experience must one have in order to speak his conscience? As I see it, our denomination has some "old men" striving for political prestige who would settle for nothing less than a split in our convention in order to get their way.

Steve Jordan, pastor
Hebron Church
Sardis

Abortion alternative

Editor:

I was delighted to read in your publication that among the resolutions recently adopted by the Southern Baptist Convention was one upholding the sanctity of life of an unborn child by protecting him from abortion. Of note also was an encouragement to all members to work towards legal protection and support for organizations which offer women alternatives to abortion. The writers were wise to realize that banning the tragic act would not be effective

without offering alternatives to which women could turn.

There is an organization that is presently working with women who feel abortion is their only alternative. Birthright of Jackson is a non-profit, non-denominational pregnancy counseling service. We offer free services such as pregnancy testing, confidential counseling, medical or legal referral, and maternity and infant clothing distribution. Birthright is staffed by trained volunteers — professional degrees and experience are not required. The only requirement is that a person be a Christian, be a good listener, and be a caring and loving individual. The distressed women they see are often amazed that someone cares about their problems and their pre-born child. Concern conveyed by the volunteer can convince many women to forego abortion and bring a new life into the world.

A special "Get Acquainted Workshop" is planned for Saturday, Feb. 22, 8:45-1:00 at Southside Assembly of God Church in Jackson.

Dan L. Hammond
Birthright of Jackson
P. O. Box 10694
Jackson, MS 39209

In June of 1984 at Kansas City the Southern Baptist Convention passed a resolution on abortion such as you mentioned. In November of 1985 the Mississippi Baptist Convention passed a resolution on abortion that drew to some extent on the SBC resolution. In June of 1985 the Home Mission Board held a brain-storming session to begin to search for possible alternatives to abortion.—Editor

The same God who gave us life gave us liberty. Why not make the most of both of them?

No support for integration?

Editor:

I feel it my Christian duty to reply to the letter from Wendell Gardner of Jackson.

I was surprised to read that the Southern Baptist Convention does not support integration in our churches or elsewhere. Does that mean they condone unfair and inhumane treatment of minorities in South Africa or Mississippi?

I would love to know what confusion Mr. Gardner refers to in his last paragraph? I am a member of a Southern Baptist church which is integrated. This has caused no confusion in our church; on the contrary, some of the minority members of the church are some of our best members. Our organist and some of our choir members are of minority races. This is a very well thought of church with many business and professional people as members.

We are in a military community and all races are stationed here. Should they not be welcome?

Jesus himself said that all should come. He did not teach racial supremacy of segregation.

We don't need an alliance to condemn us. The Bible and Christ himself will do that.

In case anyone wonders, I am white, Anglo-Saxon myself.

Jean Seal
Gulfport

Mr. Gardner's opinion was his own and in no wise represented an official stance by the Southern Baptist Convention. Neither the convention nor any of its officials presume to speak for any Southern Baptist or group of Southern Baptists.—Editor

CRI delegation investigates religious repression in Nepal

KATHMANDU, Nepal (EP) — A group of American and British Christians arrived here Jan. 1 to meet with Nepalese government officials about the alleged torture and imprisonment of Christians in the Kingdom of Nepal. Trip organizer Jeffrey Collins, executive director of Christian Response International (CRI), said the group will meet with both Nepalese government officials and religious leaders in an attempt to end persecution of Christians.

"More than 35 Nepalese believers have been arrested and beaten by Hindu police since Dec. 1, 1985," said Collins. "We simply want to communicate our concern to Nepalese officials and to express solidarity with those who are suffering because of their Christian faith."

CRI reports that over 100 Nepalese Christians are now on trial and could receive prison sentences up to six years for "preaching Christianity; causing a disturbance to Hinduism."

Faces And Places

by anne washburn mcwilliams

Valentine for my husband

Because tomorrow is Valentine's Day and yesterday was your birthday, I am writing you a letter. It's a rather public letter. I hope you won't mind. Not only will writing it here save a postage stamp. Maybe some other wives will read it, and sit down to write their husbands a love letter.

As a child, I used to play a game called, "Bluebird, bluebird, go in and out your windows." We stood in a circle and held up our joined hands. One as Bluebird ran round and round, in-to and out of the circle under the arched hands. When we sang, "Now go and face your lover," Bluebird stopped in front of her choice. When we sang, "I measure my love to show you," Bluebird measured her love by how far she held her hands apart. Well, if I played that game and tried to measure my love to show you, my arms are not long enough to reach that distance.

Your happiness is my heart's desire. The highlight of my day is coming home to you.

No trip would mean anything to me if I did not know that you were there waiting for me at the end of the journey.

I believe in you, and I believe every word you say, even the fictitious tales you sometimes manufacture to tease me.

I am comfortable with you. When we sit in a cafe an hour, and say scarcely a word, people probably think we are bored with each other. They don't know we can read each other's minds, and don't need to talk.

I trust your judgement when you are helping me to choose a new dress.

I appreciate your patience and your forgiving spirit. When I promise to bring home a gallon of milk, but forget, you don't fuss at me. You just go quietly to the store and buy the milk.

Thank you for taking care of me when I am well and when I am sick.

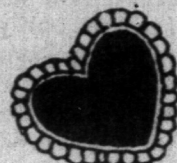
You are uncomplaining always, and even-tempered, almost always. I'm grateful that our quarrels now are far,

far apart. I'll never forget our first one, brought on, I admit, by my jealousy of the time you spent with fish. What if we had not made up?

Remember all the problems in our second year of marriage, when the new wore off and we ran into misunderstandings and we almost separated? What if we had? How lusterless and bare my life would have been without you! How grateful to God I am that we stayed and worked out those problems.

It was Leo Buscaglia who wrote, "Marriage is a marvelous commitment that says, 'Of all the people in the world, I select you to grow with.'" Thank you, my husband, for choosing me to grow with.

Today, and every day, I love you.



SCRAPBOOK

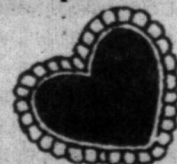
Share your love in February

In all the ebb and flow of relationships, few of us stop to say, "In God's way, I love you or I appreciate you." Oh yes, when an occasional minister stands and commands us to tell one another "I love you" we say the words, but the heartfelt, expression of appreciation and respect cannot be manipulated.

Therefore, it is with some degree of caution that I come to you with a simple suggestion. February is known in the secular world for Valentine's Day. That's a day for romance. However, there is no reason the church cannot enjoy the spirit of the month and share Christian love one with another. Jesus said, "By this all men will know that you are My disciples, if you have love for one another" (John 13:35).

My first question would be, "How can you share your love without being mushy?" It is said that "different strokes work for different folks." Perhaps you are a letter writer. Take time to write someone or several folks and express your appreciation for them. You may enjoy the telephone. Then call someone and just say "Thank you for being you." You may be a super cook. Cook a cake or pie, soup or stew and drop it by a home to say I love you. You may be a needlepoint person. The creative work of your fingers could lift a spirit for many days to come. Make a little something to brighten one's day. You may be a visitor and enjoy taking a few minutes to make a personal visit to say "I love you" and appreciate your every effort. Then again, you may want to just greet someone with a warm handshake or hearty hug to say the same thing.

Each person is different, so don't feel you have to express yourself in the same way someone else does. Be yourself, but take advantage of the opportunity to share your love during February. You'll be blessed beyond your wildest expectations.



Love

Love is friendship heaven-bound,
Joy and patience there is found;
Understanding, mutual trust,
"Me" is quickly changed to "us."

Loyalty, forgiveness too,
Perfection's standard never due;
Love's content with all that's now,
Future hopes to past won't bow.

—Harry Lucenay
"The Builder"
Temple Church, Hattiesburg

Common goal, that is the plan,
Daily problems? Love can stand.
Many things you may possess,
Missing still is happiness.

If love you hold; (this, a fact,)
Nothing in your life you lack.
—Mrs. D. F. Crowe
Greenville

Devotional

Faithful men

By Michael O'Brien

Read: Acts 6:1-7

"... they chose Stephen, a man full of faith and of the Holy Spirit. . ."

Have you ever noticed that those who seem to be doing the most, or are the most active members in the church are always called "spiritual"? Well, that is no accident, they are the most "spiritual." But, the fact remains that they are not because they are active in church work; they are active in church work because they are spiritual.

How does one become spiritual? We are not "born" spiritual. We cannot become a spiritual person just because we want to be. Let's look at Stephen, and the others. The Bible says he was "full of faith and of the Holy Spirit."

We exercise our faith when we come to know the Lord, even as Stephen and Paul and others had to do. The disciples gave the instructions to choose men "known" to be full of the spirit. We can assume two things from this.

First, not everyone was full of the Spirit, and second, those who were, were easily recognizable. We would be correct if we said that today the same is true. Not all the Christians I know are full of the Spirit. The ones that I know that are full of the Spirit are real "standout."

Getting on an elevator at the hospital, I noticed a young man getting off with a big smile on his face. As the door closed a man who had remained on, spoke to me. "Don't you hate people like him?" Quite startled I asked, "Who?"

"That guy who just got off with that big smile. Calls himself a Christian, always smiling, and he says God actually talks to him; can you believe it?"

I answered him and said, "Yes, I can believe it; he talks to me too!"

He looked at me real hard and said, "Are you a preacher?"

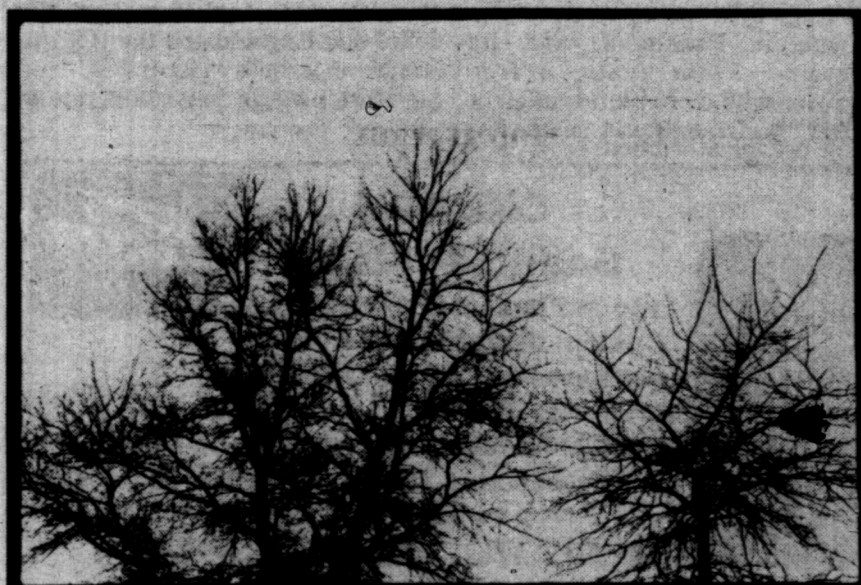
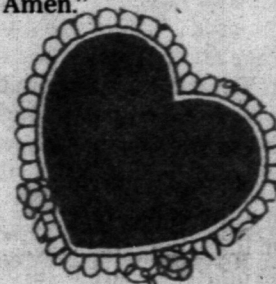
"Yes, I am," I replied.

"Well, that's different," he answered.

But it's not, you know. Preachers do not have a monopoly on God. He answers all who will call on him, believing.

"Father, give us the kind of faith that shows, Amen."

Michael O'Brien is pastor, First, Lexington.



Stark branches form tracery against a cold winter sky. RELIGIOUS NEWS SERVICE PHOTO, by Peter Marifoglou.

Winter is beautiful, too

As I stand by the kitchen window
Watching the birds eat from the feeder
And perch in the tree to rest,
Suddenly I see more, much more.

The beauty of the bare crepe myrtle tree
Is revealed as never before.
The tree itself forms a lovely pattern
That's pleasing to behold.

The branches intertwine
Weaving this way and that way
Forming a lacy design
That only God could create.

During the other seasons of the year
The tree is clothed in leaves
And the graceful beauty
Of tree and branches is hidden.

I like to think that God
In his plan and purpose
Saved these exquisite designs
Just for our winter days.

To show his love and care
When we need them the most,
And to remind us that
Winter is beautiful, too.

—Ruby Singley
Columbia

The heart of it all

I'm holding out for a hero
as well.

Does one truly exist,
I wonder?

Strength, purity, godliness,
gentleness, integrity, humility.
These are musts for this
truer than life man.

No wonder!
Real live Supermen
don't really exist.

And even if one did,
how could he possibly
fulfill my every desire,
meet up to my impossible expectations,
be the man of my dreams?
No one can do or be all of that.
Except a hero.
And everyone knows that
heroes don't exist.

But I was wrong.
I have been for some time
and simply couldn't accept it.
Real live Supermen
really do exist.
At least one does.

One who is
strong and pure and godly
and gentle and honest and humble
and so much more.
One who is even now beginning to
fulfill my desires,
meet my expectations,
and be the man of my dreams.
No more wandering.
Thank you, Lord, for my
real live hero.
Yes, they do exist.
Lois Lane knew it all along!

—Hope Starnes
Fort Worth, Tex.

Florida pastor eyewitness to space shuttle disaster

By Greg Warner

TITUSVILLE, Fla. (BP)—Bill Faulkner heard no explosion from the blue Florida sky, but as he watched the liftoff of the Space Shuttle Challenger, he knew something was terribly wrong.

"It was more a sense of silence than anything else," he said.

Faulkner, pastor of Westside Baptist Church, Titusville, like many who live near the launch site at Kennedy Space Center, watched from the ground as the Space Shuttle disappeared in a cloud of orange smoke, killing seven astronauts.

"Few of us are eyewitnesses to seven people losing their lives," Faulkner said. "It is hard to get perspective on that."

While the nation mourned the death of the seven, Faulkner and others—many of them NASA employees—began coping with their own grief.

Tim Shrader, Westside's minister of music and youth, who watched the launch with Faulkner the morning of Jan. 28, said: "There's so much news coverage about Houston and Concord, N. H., (where the astronauts lived) but nobody talks about Titusville."

"These people in Titusville are hurting too," he said. "This affects all of us."

Titusville, a city of 32,000 across the Indian River from the Kennedy Space

Center, is the largest of several communities closely related to the space industry, which employs an estimated 20,000 people in the area.

W. D. Sharp, director of missions for the Brevard Baptist Association, estimated three-fourths of the Baptist families in the area are involved in the space program in some way.

Some are more involved than others.

Gene Thomas, a member of First Baptist Church, Merritt Island, was launch director for the Challenger mission and a friend of two of the astronauts killed.

Thomas was one of several people counseled and consoled in the aftermath of the disaster by Len Turner, pastor of the Merritt Island church. Turner is a former Mississippi pastor.

"This has left a devastating impact on our community," Turner said. "We are trying to minister to a lot of folks with deep psychological needs."

Turner and other ministers in the area said Space Center workers carry a special burden for the tragedy.

Faulkner, who is a former design draftsman for a NASA contractor, said NASA employees "feel a tremendous amount of responsibility, not only for the vehicle, but for the people in the vehicle." He added that employees make a space project "part of you."

Wayne Tucker, business administrator for Park Avenue Baptist Church, Titusville, who was working at the Space Center when three Apollo astronauts were killed in a 1967 launchpad flash fire, said all employees are affected and tend to overreact. "You feel accused and yet you are not accused," he said. "These are the subtle effects people don't really see."

Even residents not employed in the space program somehow carry the burden, ministers say.

"When the shuttle takes off, it's up there for everyone to see," said Ray Johnson, pastor of First Baptist Church, Titusville.

Baptist churches in the area now are trying to address the needs of people whose towns are home to the wounded space industry. First Church, Merritt Island, held a memorial service for 1,000 people on the day after the explosion. Park Avenue and Westside churches scheduled special services for Sunday. Other churches held prayer sessions during the week.

Turner said he is confident area residents can turn the "tragedy into triumph. This is drawing people together in an unusual way."

"I feel the Lord is really going to use this," he said.

When the initial trauma subsides, other needs will surface, the ministers say. Of particular concern is the threat of layoffs if the space program is curtailed or slowed.

"This is a one-product economy," Johnson said. "Everybody is involved directly or indirectly."

The shuttle accident has changed many things, Johnson said, including the "blase" attitude of many people toward now commonplace rocket launches.

"The next time, there will be a lot more attention to it."

Greg Warner is associate editor of the Florida Baptist Witness.

Astronauts mourn colleagues

By Steve Maynard

HOUSTON (BP)—Four astronauts read poems, Bible verses and letters to comfort their neighbors and friends who mourned the fallen Challenger Seven Sunday (Feb. 2) at University Baptist Church.

Astronaut Guy Gardner, a member of the church, in Clear Lake near the Johnson Space Center, his voice ringing with emotion, said: "I cried many tears during this week."

Some, he said, were tears of grief over the loss of seven of his fellow astronauts. But Gardner told 1,500 mourners attending memorial services at the church, he also cried tears of joy "over the abundance of God's grace."

"This week has been a week of sorrow, but it's also been a week of healing and togetherness," Gardner said, adding he has been "touched by all the kindness" of those who have sought to console the fallen astronauts' families. With the exception of teacher Christa McAuliffe, all of the members

of the Space Shuttle Challenger, which exploded during launch Jan. 28, lived near the Johnson Space Center near Houston.

Gardner and two other Shuttle astronauts—Blaine Hammond and Joe Engle—took part in the community memorial service sponsored by University, Nassau Bay and Clear Lake Baptist churches. All three churches are near the NASA headquarters and have many members connected with the space program.

They were joined by James Irwin, an Apollo 15 astronaut who walked on the moon and has since become an ordained Southern Baptist minister.

The Challenger tragedy struck University Baptist especially hard since Challenger Commander Francis R. (Dick) Scobee attended there and his widow, June, is a member.

Maynard, religion writer for the Houston Chronicle, covered the memorial service at the request of the Dallas bureau of Baptist Press.

Tishomingo calls DOM

Tishomingo Association has called Charles L. Stubblefield, pastor of First Church, Ecu, as director of missions. He plans to begin his new work March 1.



Stubblefield He and his wife, Marie, have two daughters and a son.

Before going to Ecu in 1973, he was

pastor at Crowder Church. Also he has served other pastorates in the state.

He has been a member of the Mississippi Baptist Convention Board, and a member of its Executive Committee, Order of Business Committee, and Committee on Nominations. He has taught at seminary extension centers in Panola and Pontotoc associations and been president of the North Mississippi Pastors' Conference.

Mission trips with the Ecu Church have taken him to Montana, Michigan, Maryland, Indiana, and the Gulf Coast. During World War II he served in the U.S. Navy.

Herbert Armstrong dies

PASADENA, Calif. (EP)—Herbert W. Armstrong, pioneer radio preacher and head of the controversial Worldwide Church of God, died Jan. 16 in his Pasadena home. He was 93.

Armstrong's death was attributed to "just old age," by church spokesman David Hulme. His successor is Joseph K. Tkach (tuh-kotch), 59, head of church administration. In a letter written two days before his death, Armstrong announced Tkach's selection.

Armstrong's church is known for its television broadcasts, Ambassador College in Pasadena, and its magazine, Plain Truth, a free magazine with a circulation of eight million. The church was founded in

1934 as the Radio Church of God in Eugene, Ore.

Armstrong moved his organization to Pasadena in 1946, renamed it the Worldwide Church of God in 1968, and built a lavish church headquarters and college campus, including the opulent Ambassador Auditorium, built for \$11 million in 1974. The church claims 80,000 members and an annual income of \$150 million.

The Worldwide Church teaches a blend of Christian fundamentalist, non-Trinitarian, and Seventh-Day Adventist doctrine. Teachings of the church include Anglo-Israelism, the belief that England and the U.S. are results of Israel's "lost tribes," and therefore play an important role in biblical prophecy.

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National WMU adds five women to staff

BIRMINGHAM, Ala. (BP)—Woman's Missionary Union, SBC, has added five new employees to its professional staff, all to hold positions in the Missions Education System, led by Associate Executive Director Bobbie Sorrell.

Marsha Spradlin will be Baptist Young Women consultant; Pat Ritchie, training design group manager; Carol Causey, training designer; Cindy McClain, Girls in Action/Acteens products editor, and Edna Ellison, Royal Service editor.

Alabama native Spradlin was Girls in Action/Mission Friends consultant for Texas WMU prior to coming to the national WMU headquarters.

Ritchie is a native of North Carolina and has been involved in its WMU for the past 12 years, serving as GA/MF director and MF/BYW consultant. She has written units for WMU's publication START, various articles for Associational Planning Guide, and day camp units. Ritchie succeeds Donna Maples, who has joined the Tennessee WMU staff.

Causey, a native of Texas, worked as associate media minister to Broadway Baptist Church in Fort Worth for five years, prior to her new position in Birmingham. She also has worked as a teaching fellow at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Causey is the first to hold the position of training designer at the national WMU headquarters.

Arkansas native McClain succeeds Fran Carter, who retired last year,

Changes are proposed in bylaws of Mississippi Woman's Missionary Union

Thursday, February 13, 1986

BAPTIST RECORD PAGE 9

Listed below are proposed changes, as recommended by the state Woman's Missionary Union Executive Board, to be made at the WMU annual meeting, March 17-18.

Bylaws of Mississippi Woman's Missionary Union state: "The bylaws may be amended by two-thirds vote at any annual meeting provided that the proposed amendment has been published in two issues of the Baptist Record at least one month before the WMU Convention and has also been submitted in writing to the Executive Board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual WMU meeting, action on same being deferred until a subsequent session."

Article III — Relationships

New Bylaws — add: Section 1. Mississippi Woman's Missionary Union functions within Mississippi Baptist Convention Board policies.

Section 1 of old Bylaws becomes Section 2; Section 2 becomes Section 3; Section 3 becomes Section 4 of new Bylaws.

Article VIII — The Executive Board

Old Bylaws — Section 4. The Executive Board shall nominate all executive and professional personnel on

the staff of Mississippi Woman's Missionary Union to be elected by the Mississippi Baptist Convention Board.

New Bylaws — Section 4. The Executive Board shall nominate all executive and professional personnel on the staff of Mississippi Woman's Missionary Union consistent with Executive Board and Mississippi Baptist Convention Board policies with election by the Mississippi Baptist Convention Board.

Old Bylaws — Section 5. The Executive Board shall perform its tasks through committees appointed by the president.

New Bylaws — Section 5. The Executive Board shall perform its tasks through committees appointed by the president in consultation with the executive director-treasurer.

Old Bylaws — Section 6. The Executive Board shall be responsible for formulating board policies for integrating the work of the committees of the Board and of the professional staff.

New Bylaws — Section 6. The Executive Board shall be responsible for formulating board policies for integrating the work of the committees of the Board and of the executive and professional staff.

Old Bylaws — Section 7. The Ex-

ecutive Board shall hold and administer all property and funds on behalf of Mississippi Woman's Missionary Union, and shall have the power of trustees in business matters, such as acquiring and conveying property.

New Bylaws — Section 7. The Executive Board shall hold and administer all property on behalf of Mississippi Woman's Missionary Union, and shall have the power of trustees in business matters, such as acquiring and conveying property.

Add: Section 8. The Executive Board shall administer the Edwina Robinson Special Day Offering, Camp Garaywa fees, and WMU's allocation of the State Mission Offering.

Section 8 of old Bylaws becomes Section 9 of new Bylaws.

Article IX — Committees

Old Bylaws — Section 2. Committees, standing or special, except those herein provided, shall be appointed by the president as authorized by Woman's Missionary Union, or the Executive Board.

New Bylaws — Section 2. Committees, standing or special, except those herein provided, shall be appointed by the president as authorized by Woman's Missionary Union or the Executive Board in consultation with the executive director-treasurer.

Michael Duff has resigned as pastor of Neshoba Church, Neshoba Association. He will be available for revivals and supply preaching through the summer. Duff plans to attend Southern Seminary in the fall. Beginning Feb. 24, his address will be Rt. 6, Box 184½, Columbus, Miss., 39702, or telephone 328-8903.

Jim Hulon has resigned as minister of music and youth at Immanuel Church, Hattiesburg. His resignation is effective Feb. 15 and he plans to continue his education in church music at the University of Southern Mississippi. George Aultman is pastor.

Butch Stovall has been called as new minister of children and youth at First Church, Baldwin.

Parkway Church, Northwest Association, has called a minister to seniors. Warren Banks, former pastor at Mineral Wells, has moved to Parkway to take up that post.

J. P. Kirkland has been called as interim pastor of Hurricane Mission, Pontotoc County.

Selma Rushing has resigned as assistant church secretary at Forest Church.

Bobby Kendrick is the new interim pastor at Hepzibah Church, Clarke County.

Billy Brumfield is the new pastor of Rolling Creek Church, Clarke County. He is from Tylertown.

Two Lincoln County pastors have resigned and are in foreign mission orientation in Virginia. Steve Smith, former pastor of Wellman and Vidonia, has been appointed to Argentina. Dennis Murray, former pastor of Big Springs, has been appointed to Israel.

Wayne McNeill, pastor of Moak's Creek, Lincoln County, has resigned to accept a pastorate in Georgia.

Calvary gives TV \$100,000

Sunday, Jan. 19, Calvary Church, Jackson, completed its five-year \$100,000.00 pledge to the ACTS Network. At the close of the evening service, Hubert Miazza, chairman of Calvary's Stewardship Committee, presented checks totaling \$32,000 to Jimmy Allen, president of the Southern Baptist Convention's Radio and Television Commission, which operates the ACTS Network.

Miazza voiced the view of the congregation: "You've thrilled our hearts with the message of what God is doing through ACTS. We wish we could give more. We pray that God will continue to bless your efforts at the Commission, as you spread the word of God."

In acceptance, Allen confessed that he has used Calvary "as an illustration" when speaking to other churches. He praised both the church and its pastor, Joe H. Tuten, as "people of vision," and expressed his gratitude for their "partnership in world missions and telemissions" through ACTS.

Ronnie Jones of Nettleton, has recently accepted the call as music director of Riverhill Church, Itawamba County. His wife, the former Karen Von Oesen, is from Tampa Fla. S. E. O'Brian is pastor.

First Church, Macon, has called Mark Ballard as minister of music and youth. Ballard, a native of Monticello, is currently working on a master's degree at Mississippi State University. He goes from First Church, Aberdeen and was a BSU summer-semester missionary to South Brazil. Tommy Jarrett is pastor of First Church, Macon.

Jim Vance has resigned as pastor at Calvary Church, Oktibbeha Association.

Tim Horton has resigned as pastor of Wake Forest Church, Oktibbeha Association, and is available for supply preaching.

Jorge Salazar has accepted the position as minister of music and youth at Easthaven Church, Brookhaven.

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Names in the News

Melody Nowell, 1985 Youth Speaker's Tournament winner, will give her speech "How I'm Developing As A Believer" in the morning worship service, Feb. 16, at First Church, Marks, where Stan Forne is pastor.

As the Mississippi winner, Melody joined the winners from 25 other states and represented her state this past summer at Ridgecrest Baptist Conference Center. She gave her speech to the 2,500 attending one of the Church Training week evening sessions.

Melody, a senior at the academy, is the daughter of Mr. and Mrs. Pat Nowell of Tunica, where her father is pastor of First Church.

Danny Smith was ordained to the gospel ministry on Jan. 19 by the Yale Street Church, Cleveland. He is a student at Delta State University and is president of the Baptist Student Union there. He is serving as interim pastor

of the Rome Baptist Church, Sunflower County. His father, Jack Smith, is district superintendent of the Greenwood District of the United Methodist Church.

W. K. Smith has served as treasurer of Lowndes County Baptist Association for 18 years. Lowndes Association in its meeting at Community Church last fall adopted a resolution of appreciation for his service.

The document stated, "Brother Smith has fulfilled the responsibilities of the office with an exemplary spirit of Christian servanthood, and has enthusiastically involved himself in the total work of the association and shown himself to be thoroughly supportive through participation in meetings and activities."

GRACEVILLE, FL. — Jeffrey D. Adams, a native of Pascagoula, has

been called as pastor of Pine Level Church in Louisville, Ala.

Adams was graduated from Baptist Bible Institute, Graceville, Fla., in December, 1985, with a bachelor of theology degree.

Sally Stevens offers self-worth seminars, free

Sally Hill Stevens has developed a "God Sees You Beautiful" self-worth six-hour seminar, and is offering to present this to churches or other groups free of charge. She says she can present shorter versions also, and her material can be geared toward any age group.



Stevens

She and her husband, Howard, members of the Pelahatchie Baptist Church, live at 880 Gulde-Shiloh Road, Brandon, Miss. 39042 (phone 601-854-8914).

Mrs. Stevens is an artist who was presented in a January showing at Deposit Guaranty Bank, Jackson. Also she has had extensive training as a color and image consultant, for both men and women.

She and her husband have kept children as temporary foster parents for the Rankin County Youth Court. They were instrumental in getting their church to adopt a "Love a Child" project which in turn helped to get a Shelter Care facility for children built in Rankin County.

Four state volunteers

Guyana crusades result in 440 faith professions

Four Mississippians were among 15 volunteers who participated in crusade efforts in Guyana in January. They are Paul Aultman, First Church, Ocean Springs; Athens McNeil, Griffin Street Church, Moss Point; Kenneth Byrd, First Church, Hurley; and Bill Barton, Homes of Grace, Vancleave.

Missionary Lee Miller wrote the Baptist Record that in the "Jesus Cares" crusades, 20 congregations participated with 440 professions of faith in Jesus and 350 recommitted their lives.

Miller requested special prayer during their followup on each individual who made a decision.

Just for the Record



Mississippi College is one of the privately supported colleges and universities in the state that has been awarded an unrestricted grant from the Sears-Roebuck Foundation according to Dan Zwicker of Jackson, area representative for the Foundation.

Mississippi College was among 956 private accredited two and four year institutions across the country which are sharing in \$1,750,000 in Sears Foundation funds for the 1985-86 academic year. The funds may be used as the colleges and universities deem necessary.

Accepting the Sears Foundation grant for Mississippi College was Lewis Nobles, president, along with Charles E. Martin, vice-president for academic affairs. Zwicker made a personal visit to the campus to present the grant.

Truth will present a concert at Calvary Church; Tupelo, Mon., Feb. 17, at 7 p.m. Truth travels across the U.S. as well as overseas. They are in the midst of their second million miles of travel and their 15th annual tour.

Truth has appeared on network television with celebrities, as well as before U.S. Presidents, foreign heads of state and millions of people across 13 countries. They have recorded over 30 albums.

Crenshaw Church, Crenshaw, recently honored its pastor and his wife, Trent and Evelyn Grubbs, on the 10th anniversary of their service to the church and the community. During the service, the congregation gave many warm testimonies about them, according to Mrs. Lloyd McClellan. Also, included was a reminiscence by Duial Corbitt, a long time pastor friend. The Grubbses received a gift at the close of the service.

Fernwood exceeds goal

Fernwood Church (Pike) has exceeded its Lottie Moon Offering goal for the fourth straight year. The 1985 goal of \$1,600.00 reflected a doubling of the goal within that four year period. The church's actual giving has increased by 60% over the past four years. Mrs. Lynn Middleton is WMU director; L. Wright Eavenson is pastor.

The RA Chapter of Flora Church, Flora, has been named in honor of Jason Carlisle, missionary to Uruguay. During a recent RA, GA, and Acteen fellowship, Carlisle brought several items to share with them. GAs and Acteens are pictured, starting with bottom row, left to right, Christy Jackson, Meagan Burns, Alicia Quattlebaum, Kimberly Davis, Stephanie Edwards. Erica Davis, Misty Westbrook, Melanie Quattlebaum, Christy Quattlebaum, Melissa Davis. Pauline Vaughn, Kathleen Burns, Acteens leaders, Phoebe Vaughn, Lee Westbrook, GA leader, Angie Barker, and Carlisle.

RAs pictured are John Kerr, Christopher Thompson, Jonathan Bates, Tim Barker, Roy Case, Cliff Barker, Chris Laurie, Chip Phillips. Sonny Vaughn, Edward Davis, RA leaders, Gabriel Vaughn, and Carlisle.



First Church, Ripley, recently held a banquet for the Eddie Graves and Van Williams' chapters of RAs. Six new members were initiated and 21 boys received special recognition with three receiving extra bars and stars. Jack Bennett is pastor.

Pictured, front row, (left to right) are Jeff Davis, Dustin McAlister, Haston Cross, Robbie Holditch, Cody Rutherford,

Justin Mauney, Burt Miller, Jacob McAlister, Jason McAlister and Larry McAlister. Second row, Kenny James, Brotherhood director, Mike Britt, John Britt, Brigg James, Lee Bennett, Chip Coombs, Spencer Holley, John Britt, RA director. Third row, Ricky Hurt, Matt Goolsby, Brad Hurt, Chris Gay, Craig Heard, Keith Aycock, Josh Miller, Paul Glissen and Phillip Heard.



First Church, Verona, recently held a recognition service for Acteens. The theme was "Go Ye." Pictured, left to right, are Libba Young, Shea Carrier, Cristy Armstrong, and Michelle Dye. The crown bearers were Rebecca Wood, Miranda Wood, Meggan Moore, and Michelle Bailey.



First Church, Sumner, recently held a recognition service for GAs. Pictured, the girls are Shea Logan, Heather Robinson, Heather Pennington, Charity Rodgers, Shannon Rodgers, Salena Jenkins, and Kathy Sumner. The leaders are Bobbye Rodgers and Nancy Pennington.

Emmanuel Church, Jackson, observed Men's Day, January 26. Frank Mixon, pastor, gave the introduction to the program of the day. Testimonies were given by Chuck Pittman, B. B. Holder, John Flynt, and Aaron Bowles. Special music was presented by Henry Allen, Bobby Flynt, and Bobby Jones, with an all men's choir. The offering was taken up by Jay, Chris, and Brian Flynt.

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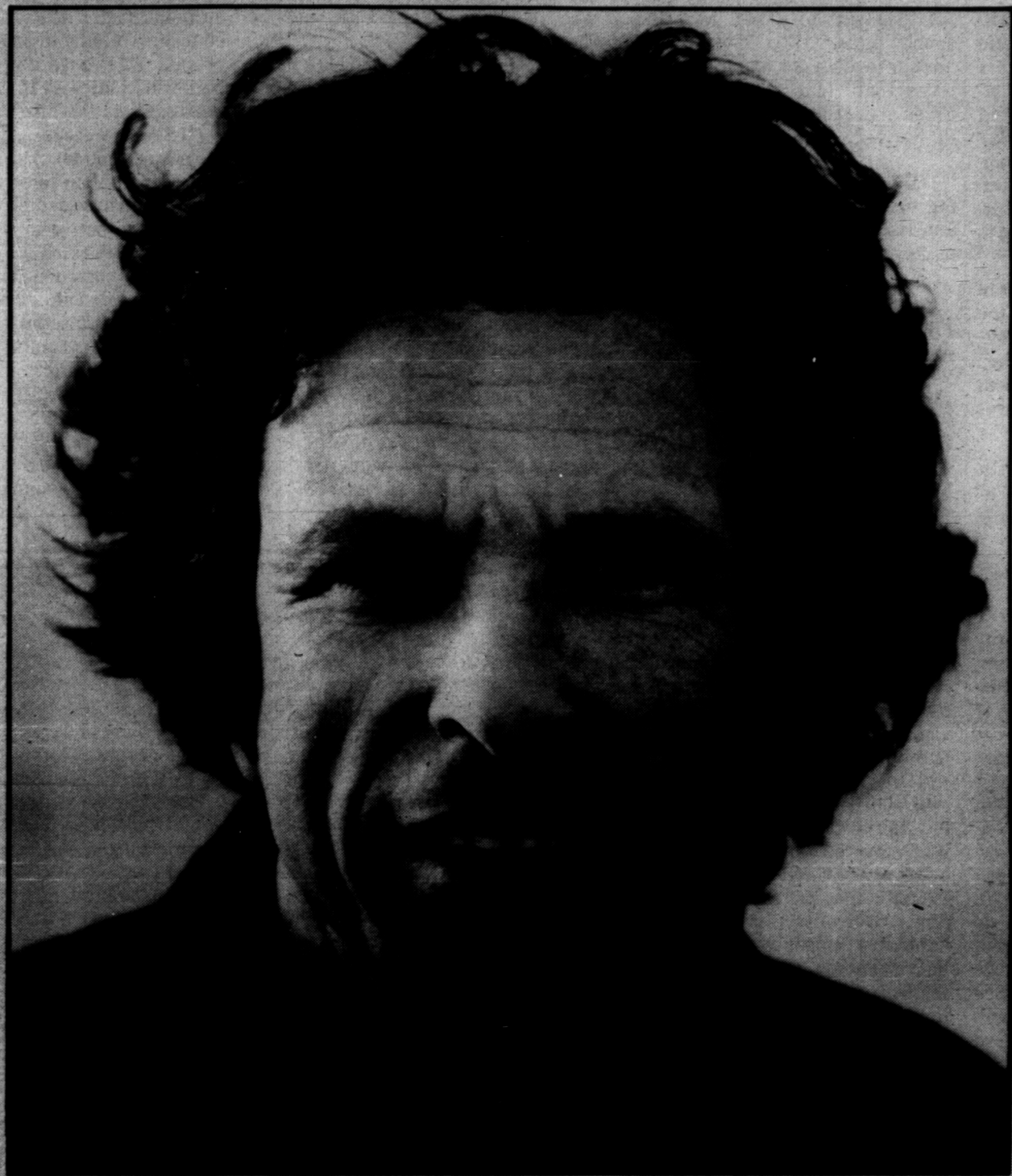
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"And later, strolling along the Sea of Galilee, where they met me. I was working on my fishing boat at the time.

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Gratitude and encouragement . . .

By Billy McKay

Background passage: 2 Tim. 1:1-18

Focal Passage: 2 Timothy 1:3-16

Introduction. How can we live for Christ in a difficult world? This is what the book of 2 Timothy is all about. It is a kind of a manual or handbook which Paul wrote to Timothy who was a gifted young minister. It tells how believers can "endure hardness as a good soldier of Jesus Christ" (cf. 2:3). Even though this letter is addressed to a minister, Timothy, it has direct application to all believers. Remember Jesus said in John 17:18 "As thou hast sent me into the world, even so I also sent them into the world."

Consider these three lines of encouragement in this chapter: I. We are encouraged in perpetuating our spiritual gifts (1:3-7). When Timothy received this letter he was discourag-

ed and defeated in the face of opposition (1:4). One of the most pathetic scenes in the word of God is found in 1:4. Second, Timothy was discouraged because he was shy by nature. We'd call this an inferiority complex today (1:7). Third, Timothy was discouraged because he was physically sick (cf. 1 Tim 5:23). In light of these circumstances Timothy is encouraged to perpetuate his spiritual gifts.

A. The gift of faith (1:5). The gift of faith in Timothy is illustrated by the "unfeigned (i.e., without hypocrisy) faith" of his mother and grandmother. Hebrews 11 lists many Old Testament believers who endured life's pressures through faith.

B. The gift of teaching. (1:6). "Stir up" means "to rekindle the fire." God will bless every believer who fervently develops his spiritual gifts.

C. The gift of power, love and a sound mind (1:7). This is God's answer to all of our fears. It has been noted that "fear not" is found 365 times in the Bible—one for every day in the year!

II. We are encouraged in proclaiming the gospel (1:8-12). Look at the four reasons Paul gives Timothy and us for proclaiming the gospel.

A. The gospel saves us (1:8-9a). Paul had been in prison for two years and had been released. He was now back in prison and would shortly be executed (cf. 4:6). Timothy thought that Paul and the gospel had failed. He thought he was a failure. Paul thus reminds Timothy how the gospel had brought him salvation and therefore was a success. Because of this Timothy should not have been ashamed

than institutions.

The Sabbath was, and is, one of the most sacred and sensitive institutions in Judaism. In Jesus' day, the rabbis had drawn up literally hundreds of rules which governed the conduct of the people on that day, so much so that what God had intended as a blessing had become a burden.

At this point in Jesus' ministry, the religious leaders were constantly dogging his heels trying to discredit him. When they saw his disciples picking heads of grain and eating them on the Sabbath, they pounced on this opportunity to accuse Christ of violating Sabbath law. His regal response to their accusations is recorded in Mark 2:27 where he says, "The Sabbath was made for man, not man for the Sabbath." It's a revolutionary decree, for he is saying that people are more important than any day, any institution or any man-made laws. This same truth is underscored when he heals

ed of Paul who had won him to saving faith in Jesus Christ. He should not have been ashamed of the gospel because by faith in the good news of Jesus Christ Timothy had received the blessing of eternal life and the forgiveness of sins.

B. The gospel calls us to a ministry (1:9b). Four passages in the New Testament tell us that we all have been given spiritual gifts and therefore have a ministry to perform spiritual duties (cf. Rom. 12:3; 1 Cor. 12:4-11; Eph. 4:7; 1 Pet. 4:11).

C. The gospel abolished death (1:10a). Jesus conquered death when he was raised from the dead. Death is now the servant of God, and God uses death as a means of ushering believers into his eternal presence (cf. 2 Cor. 5:8; Phil 1:21). Death is now a kind of sacred chariot that transports believers into the very presence of God at the moment of death. Jesus Christ has not only conquered death but also hell and the grave (cf. 1 Cor. 15:54-57).

D. The gospel brings life and im-

tant than institutions.

the man with the withered hand in Matthew 12:9-13.

Long before the "power groups" had coined the phrase, "You are Somebody," Jesus had championed its truth. In God's sight, you are somebody! The implications of this principle in the life and ministry of the church are both sobering and exciting.

In Mark Twain's famous work, *Huckleberry Finn*, Huck and his friend Tom Sawyer hatch a plan to liberate Old Jim, a runaway slave imprisoned by Tom's uncle in a cabin. Tom's imagination runs riot as he makes a long list of all the equipment they will need for such an elaborate operation. He begins to compare their planned rescue with some of the great escapes of history and speculates that it might take months, years, perhaps a lifetime, to carry it out.

Meanwhile, Old Jim, chained in the cabin without food or water seems to

mortality to light (1:10b). God has taken away the darkness which causes us to stumble and fall into sin and gives us light to walk in fellowship with him. In 1:11-12 Paul uses himself as an illustration of one who would encourage Timothy in proclaiming the gospel. The term "whom I have believed" indicates Christianity is a personal relationship to Jesus Christ.

III. We are encouraged in protecting the gospel (1:13-18). Some background will help us with this passage. Paul was soon to be executed (cf. 4:6). The 12 were either dead or scattered throughout the Roman Empire. The church was surrounded by evil forces. Many were defecting from the faith. Today true Christianity faces the growth of many cults. The current theological confusion, and the attacks on traditional moral values make it imperative that believers be protective of the gospel. We have no option in this for in 1:13 we are commanded to "hold fast" to sound doctrine.

Billy McKay is pastor, First, Belzoni.

be forgotten. He had become only a prop in the drama, for the operation itself had become more important than the person to be rescued.

The gospel is God's great rescue operation. The priority of that operation is people and we must never allow our plans or our structures to become so elaborate and complex that we lose sight of our major concern—people.

Boris Pasternak, the great Russian writer, has one of his characters say, "In the Kingdom of God there are only persons." That's what Jesus was saying and showing.

In conclusion, this word of clarification and caution. By emphasizing the centrality of people, it does not mean there are no principles for conduct or lifestyle, for there are. But the revolutionary truth of the gospel that Christ teaches in this passage is that principles must exist for the sake of people and not as an end unto themselves.

Peter McLeod is pastor, First, Hattiesburg.

seek to harm us are to be loved by us. Again, this is the example of Jesus.

Gus Merritt is pastor, Clarke-Venable, Decatur.

Love for people

By Peter McLeod

Matthew 12:1-21

(Focal: 12:10-21)

On one occasion I was counseling a young woman who used the sessions each week to vent her frustrations at life in general. One day, as she rehashed her "roll call" of disappointments that life seemed to be handing her, I found myself sitting there just trying to remember what my college and seminary courses in psychology had tried to teach me about responding constructively in situations such as this.

Suddenly the young woman jumped up, slammed her fist on my desk, used a very descriptive adjective and said, "Look! I don't want you to be my psychologist. I don't want you to be my counselor. I just want you to be my friend!" What she was saying was

that she did not want to be simply another counselee on my calendar, another case history in my file. She wanted me to see her as a person of worth and value.

This is the heart cry of our day, for individuals want to be treated as persons and not "personages," as human beings and not "things." What an opportunity to share the revolutionary, redemptive word of Christ, a word that declares emphatically that in God's sight, nothing—nothing—is more sacred or valuable than human personality. In Matthew 12:1-21, Jesus underscores this truth, a truth which was the major theme of his life and ministry, when he shows through word and deed that people are his priority concern. How did he convey this principle and what does it say to us? He taught that people are more impor-

Be a peacemaker

By Gus Merritt

Matthew 5:9, 21-26, 38-48; Luke 6:27-36

It is hard enough to live at peace in an often hostile world. To live at peace is somewhat passive and follows a kind of "live and let live" philosophy. To be a peacemaker is even more difficult because this demands an active role. In the kingdom of God, the peacemaker is honored, while in the world military heroes are more likely to receive the recognition.

A peacemaker is one who takes the initiative in bringing about peace. A peacemaker is a catalyst for peace. Peacemaker in the context of Matthew 5:9, means more than preventing armed hostilities or ending armed hostilities. This can be a result of the role of the peacemaker but more is involved than this.

The word "peace" comes from the word in the Greek text which means "to bind together that which is separated," "to make one." This word is where the feminine name "Irene" comes from. The very word itself

means an active approach to peace is necessary. Perhaps the word "reconciliation" conveys the thought of true peace. Another name, then, for peacemaker may be ambassador, because the Apostle Paul tells us, in II Corinthians 5:20, that we are ambassadors for Christ. As such, we are ministers of reconciliation, calling people to be reconciled to God.

The peacemaker is called "the son of God." The peacemaker has this characteristic of the Older Brother, Jesus. It is nigh impossible to bring another person closer to God than you are. If you are not at peace with God, you cannot be a true peacemaker.

One who is at peace with God and has the peace of God will be at peace with himself and can more effectively be at peace with others. One who radiates this character of peace will be heard by others who need to be at peace.

In order to be an effective peacemaker, you must live the spirit

and not the letter of the law. In focal passages in Matthew 5, Jesus takes up four examples of how he is superior to the law. In the overall passage, Jesus deals with six examples in all. In each of the four examples dealt with here is an ingredient of the true peacemaker.

Matthew 5:21-26, deals with our attitude toward others in the family of God. The law dealt with murder or the extreme culmination of a bad attitude toward others. Jesus is more concerned for the attitudes and actions being dealt with before the extreme act of murder takes place. He censured the use of dehumanizing terms spoken in anger. The word "raca" means "empty headed" and refers more to the intellect while the word "fool" applies to the whole character and could mean "you scoundrel."

These attitudes short of murder can place one in danger of "the Gehenna of fire" (Mt. 5:22). Gehenna is the place of eternal punishment and translated "hell" in the King James Version. This attitude indicated a total insensitivity to others and a lack of any God-like character. Even when

you come to worship, there must be a right relationship to others in the family of God. Worship will be meaningless until reconciliation is secured. The worshipper is to take the initiative in securing reconciliation. After all, God took the initiative in securing our reconciliation to himself by sending Jesus to die for us.

The next example, Matthew 5:38-42, deals with vengeance. How natural to want revenge for a wrong done! Revenge usually takes the form of wanting the wrong doer to suffer more than the one wronged. Vengeance belongs to God (Heb. 10:30). God alone judges righteously. God knows both the act and the motive and his judgment is tempered with mercy. You and I should be willing to go beyond the usual in order to bring about peace with others. There are limits as to how far we should go, but the example of Jesus is best to follow. When Jesus was reviled, he did not retaliate in kind (1 Peter 2:23).

The last example, Matthew 5:43-48, deals with our attitude toward our enemies. It is easy to love those who love and do for us, but Jesus taught us we are to love our enemies. Those who

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